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of the Christian faith. It involves the ignorance and error of Jesus in that special sphere of religious truth in which we must trust Him if we trust Him at all. Men who honor Christ as Saviour and King and yet accept these theories are inconsistent though sincere. Still they have no right to veil their position under such terms as "idealized history," etc. Let them call truth truth, and falsehood a lie. Each one of these objections is enough to overthrow the modern theory of the Pentateuch; all together make it to appear unscientific and untrue.

This is an unhesitating and straight-forward attack on modern Pentateuchal criticism. After a denial of the possibility of doing what the "critics" claim to have done, it presents the a-priori unlikelihood of the non-Mosaic origin and emphasizes the consequences of accepting any such state of things in reference to the Pentateuch as criticism regards as settled concerning it. The author's positions are clear. One cannot say that his method is the most satisfactory and convincing or that he always fairly represents the theory which he condemns. Such a presentation ought to be read, however, by any who are inclined to favor the theory under consideration.

Tatian's Diatessaron and the Analysis of the Pentateuch.*—The prevailing theory of the Pentateuch is that it is a composite work. An author, living after the re-building of Jerusalem, took certain writings of others who at different times and from different points of view wrote histories, and from them prepared a history of his people from the earliest times till the death of Joshua. His method was not to read and digest these earlier narratives, as a modern author would do, but he cut up and pieced together his sources in such a way as to make a single continuous narrative. It is urged against this theory that it is absurd; such "crazy patchwork" would be the product of no sane mind. This method of argument so effective with the common man is at fault in that its premise is false. This has been lately shown clearly in the recently published Arabic edition of the Diatessaron of Tatian—a work which combines the four Gospels into one narrative. Its phenomena offer a striking and complete parallel to those alleged by the critics to exist in the case of the Pentateuch. The author had two groups of documents, the Synoptic Gospels and John. The chronological order which he followed is uncertain. Where he found in one Gospel matter not contained in the other he had only to find the appropriate place to put it in. When he had two accounts of the same events so diverse that he could not combine them, he placed them side by side. Thus the narrative of Luke concerning the birth of Christ is given and following it is Matthew's account introduced by the phrase, "after this"—making a glaring discrepancy in the account—with which may be compared to the two creation stories in Genesis. Where the same event is placed by one writer at one point and by another writer at another, e. g., the cleansing of the temple, Tatian chooses one and omits the other. When two accounts are identical in substance but differ in details, he embodies in one continuous story the various details of all. The result is that snatches of verses, single words, and phrases are united together into a "patchwork" crazier than that of the wildest dreams of the critics of the Pentateuch. To connect narratives together, the writer adds words and phrases of his own. Indeed the result of a study of the phenomena of this Composite Gospel shows that there is everything done here on which

* By Professor George F. Moore, in *Journal of Biblical Literature*, Vol. IX., Pt. 2, 1890, Pp. 201-215.

critics rely to prove the composite character of the Pentateuch. Whether we should have been able from this composite to reconstruct the Gospels, had they been lost, as the critics propose to restore the original documents of the Pentateuch, is doubtful but the circumstances are very different. The fact of a composite work which exhibits similar marks as those claimed for the Pentateuch remains.

A presentation of a side of the Pentateuch question which is very important. This is a serious problem which faces the upholder of the unity of the Pentateuch to explain the facts which the Diatessaron discloses. In the face of them it seems to be impossible to say that such phenomena could not occur in the Pentateuch. We must remember, however, that the Diatessaron is the work of an uninspired writer, while we cannot but maintain that he who wrote the Pentateuch was divinely guided in the work which he undertook to do.

Messianic Prophecy.* Prophecy, a phenomenon appearing in all great primitive religions, has in Israel distinguishing characteristics which lie (1) in its nature, claiming to be a special divine revelation, and (2) in its contents, professing to unfold a special divine purpose. Such prophecy is peculiar only to Judaism and Christianity. Hence Old Testament prophecy is specially important to the Christian, in that it was the providential preparation for the Gospel. But Messianic prophecy, of which the fundamental feature is an expectation of a Deliverer whose advent should introduce a reign of truth and a period of plenty, is the unique element in Hebrew prophecy, and significant to the New Testament student. The value of Messianic prophecy is not, however, to prove the Divinity of Christianity, which is attested by the historic facts of its own origin. The argument from prophecy is designed for the believer as an evidence for revelation. It is an evidence that God spoke to the Old Testament saints, is an essential part of revelation attesting its reality and unity. Extreme assumptions concerning prophecy make men sceptics or fanatics. The application of sound canons of biblical interpretation should exhibit its true spiritual significance. (a) In considering the *nature* of Messianic prophecy, it is to be noted that in prophecy, of the two elements, the moral and the predictive, the biblical conception makes the moral element fundamental, the predictive secondary. The predictive element must be given a real place, though it is the ethical element that gives Hebrew prophecy its distinctive elevation above all other prophecy. The term Messiah is used in the Old Testament as an appellation, not as a proper name. Messianic prophecy, then, is the doctrine respecting Jehovah's Anointed, a doctrine embodying not definite knowledge or faith, but a cherished expectation. (b) The *origin* of Messianic prophecy, while, like that of all Hebrew prophecy, an outcome of Divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on Divine truth, was specially connected with the germinal ideas, inspired by God's Spirit in the Hebrew people, of the Covenant, the Kingdom and the Theocracy. The first inspired a lofty hope, the second suggested a universal kingdom, the third foreshadowed a glorious "Prince of Peace." From this latter idea arose Messianic Prophecy in its strict sense, as prophecy concerning an *ideal person*—to which the present discussion is limited. (c) As to the *development* of Messianic prophecy, it was from germinal ideas belonging to an early period in the history of the

* By Rev. Professor George C. Workman, Ph. D., in the *Canadian Methodist Quarterly*, Oct., 1890, pp. 407-478.